Ijithad relating to the Matters of Usool and Furoo'

Ash-Shaykh al-Uthaymeen, may Allah have mercy upon him, said:

"Categorizing the religion to usool and furoo' is an act of innovation as that has been proved by Shaykh al-Islaam… due to this we say the basis of categorizing the religion to usool and furoo' is not correct nor is it known from the Book, Sunnah and the statements of the Sahaabah and Taab'een but however we say based upon those who see this (categorization) verily the person who is mistaken or correct in matters of furoo' or usool are equal"

Reference: Sharhu Nathmul Waraqaat, page 207- 208, print: al-Ansaar.

And he, may Allah have mercy upon him, said:

" …even in the matters of furoo' if an individual were to fall short from striving to seek the truth then give a religious verdict or islamic ruling then he is not rewarded because he did not fully strive to obtain the truth"

Al-Imaam adh-Dhahabee, may Allah have mercy upon him, said:

"So whoever is upon Ijtihaad from the believers seeking the truth then were to make a mistake then Allah, subhanahu wa taa'laa will forgive his mistake for him no matter what it is, either it may be in the matters of Nadhariyyah(usool) or a'maliyah (furoo') this is what the companions of the Prophet , alaihi as-salaatu was-salaam and majority of the Imaams of Islaam were upon."

Reference: al-Muqithah, page 158, print: an-Nahdah.

Tam'yee, watering down the truth is not Ijtihaad!

Al-Mumayee', The one who Waters down the Truth

Ash-Shaykh Abu Amr al-Hajooree, may Allah preserve him said:

"The one who is a mumayee' is the one who does not take affairs with a strength of mind and strong point, rather the affairs break away from him , from his own hands while his goal is to please this (person) and not to anger that (person). His da'wah goes to waste and becomes futile due to him resigning from speaking the truth or committing sins and maybe even being silent from a great duty, and it is the duty of commanding the good and forbidding the evil under the claim of hikmah (out of wisdom) in da'wah or for the benefit for the da'wah. To the degree our ash-Shaykh Muqbil, may Allah have mercy upon him, said:

" The da'wah is not an idol that is worshiped" And he (ash-Shaykh Muqbil) use to speak the truth, and would not fear the blame of the blamers, he would not flatter anyone (regarding his mistakes).Our Shaykh Yahya al-Hajooree, may Allah preserve him, said:

"Hikmah, wisdom is not fortunetelling rather Hikmah is in accordance to the Book and Sunnah" (end quote of the speech of Shaykh Abu Amr al-Hajooree)

Reference: A'waa;iq ad-Da'watus Salafiyyah, page 91 , print: Al-Athariyyah.

Ash-Shaykh Ahmad an-Najmee, may Allah have mercy upon him, said:

"The mistake of the scholar that is in opposition to the religion is a gap in the deen, so if it is not clarified to the people that gap expands and if others try to make excuses for him and to allow his mistake (to be practice) that gap expands and causes corruption to the deen…"

Misbaah adh-Dhalaam, page 52.

The Meaning of Ijtihad and the meaning of the matters of Ijtihaad

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The Meaning of Ijtihad and the meaning of the matters of Ijtihaad

The literal meaning of Ijtihaad is to strive with one's total ability and efforts to reach the truth.

Shaykhul Islaam Ibn Taymiyyah, may Allah have mercy upon him, said:

"…The correct (opinion) is that the matters of Ijtihaad is that which therein is no proof that clearly obliges one to act upon ,such as a saheeh hadeeth that which has nothing opposing it from its type , therefore it becomes permissible to do Ijtihaad therein due to the proofs are close (in its type) while (apparently) being in opposition to each other or due to the proofs therein are unclear."

Reference: al-Fatawaa al-Kubraa (96/6).

Al-Imaam Taqee'udeen Muhammad al-Maghrabe al-Hilaalee, may Allah have mercy upon him, said:

" The repetition of the blind followers of the word Ijtihaad is a deception and ignorance for verily Ijtihaad is only in judging between people of dispute wherein there is no text ,so the judge does Ijtihaad and judges between the people of dispute with his opinion while saying as Abdullah bin Mas'uud said:

"If it is correct then it is from Allah and if it is wrong then it is from me" and if it becomes clear to him after that that he was mistaken in his ruling he must cancel it and rule with that which is correct… so whoever is not a judge or muftee then he is not in need of Ijithaad rather he should follow what Allah has sent down upon his Messenger and it is sufficient and a cure for him…"

Reference: as-siraaj al-muneer page 26, print: al-Kitaab was Sunnah.

Is it permissble to follow a scholar of Ijtihaad after knowing he is mistaken in his Ijtihaad?

Ash-Shaykh al-Uthaymeen (may Allâh have mercy upon him) said:

"This is an issue that some of the students of knowledge are heedless of, they say he is upon Ijtihaad and that he possess a reward for his Ijtihaad, so we say yes! This is in relation to him (the scholar), as (for) in relation to you then if it becomes clear to you (that the truth is not with him) then it is Waajib to oppose him."

Reference: Sharh on Sharhus Sunnah, page 147-148, print: ar-Rushd.

Al-Imaam adh-Dhahabee, may Allah have mercy upon him, said:

"…Whoever follows the rukhas of the madhabs and the mistakes of the scholars of Ijtihaad then his religion has become weak…"

Reference Siyar a'alaam an-Nubalaa (8/90)

Al-Imaam ash-Shinqeeti, may Allah have mercy upon him, said:

"…The assumption of some of the blind followers that they are excused if they are mistaken as their imam (was excused due to his Ijtihaad)…this is a false, wrong assumption because the Imaam that they blindy followed made an effort to learn (the correct ruling) of the book, the Sunnah of his Messenger and of the opinions of the Sahaabah and their religious verdicts"

The book" the charity organizations are a movement without blessing" page 100.

Are the people of Innovations people of Ijtihaad?

Ash-Shaykh al-Uthaymeen, may Allah have mercy upon him, said:

"The people of innovations in reality are not upon ijtihaad because the one upon Ijtihaad is the one who is free from following his desires, he does not want except what the Quraan and Sunnah indicates while we know that the people of innovations do not intend that."

Reference: Sharhu Nathmul Waraqaat, page 207- 208, print: al-Ansaar.

Ash-Shaykh Zayd al-Madkhalee, may Allah preserve him, said:

" It is impermissible for anyone to use opinions of men to oppose the texts of the Book and the Sunnah rather if there is a text (a straight forward proof) then it is compulsory to act upon it so if there were to appear what opposes it from the opinions of men then it is not permissible to give attention to it while making excuses for the Imaams of knowledge from the scholars of fiqh and the scholars of hadith when they oppose the texts because their opposition was not based upon intention rather it was only done out of Ijtihaad when the texts did not reach them or other than that (from the excuses that are made for them)… this does not apply to the people of innovations because there is no excuses for them , I mean those who established innovated principles and called the people to it either by their publications or either by any means from the ways of giving da'wah to the people to misguidance and acting upon innovations."

Reference: Sharhu Haa'iyah Ibn Abee Daawod , page 67, print: al-Minhaaj.